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The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts --- Part One

BY THE EDITOR

WHAT was the belief of the early pioneers regarding the close of probation? Did they believe that in their day the unbelieving world had passed the boundary of their probationary state? that because of their rejection of the message of Christ's coming in 1844; the door of mercy was closed to the despisers of His grace?

From time to time through the years we have received inquiries of this character. We answered these questions briefly three years ago, in the REVIEW of Nov. 18, 1926. In considering them again at this time we can do no better than to reprint parts of our former answer, with such added quotations and comments as further and recent study and investigation of the subject enable us to give.

When one considers the circumstances under which the message now being carried by Seventh-day Adventists was born, the perplexity and confusion following the disappointment of the early believers in the 1844 movement, he is impressed very deeply with the signal manner in which divine Providence led the early fathers of this church in their study and conclusions, enabling them in the final analysis to develop a system of truth so consistent in unity, so beautiful in symmetry, and so invincible in logic, as to excite the wonder of all honest students of church history.

The Bitter Disappointment in 1844

Consider some of the circumstances attending the beginnings of this movement. The leaders in the great religious awakening of 1844 believed with all their hearts that the Lord was coming in that year. Their faith was a practical one. They staked their all upon the issue. Some left

their farms untilled and their crops ungathered. They made no provision for future contingencies. They had no store in household or in barn to meet future needs. They believed the Lord was coming, and they sacrificed every ambition and impulse to this all-absorbing passion.

As the disciples believed that Christ was to take the kingdom and reign in their day, so William Miller and his associates believed that the Lord was to establish His kingdom in their day. Both were equally disappointed, but William Miller's disappointment did not vitiate the truth he proclaimed to the world. The central idea in the message he bore was that the sanctuary was to be cleansed in 1844. He based this prediction upon the prophecy found in Daniel 8:14. He assumed that the earth was the sanctuary, that the cleansing was to be done by fire, and consequently that the earth would be destroyed at that time. There would apply the teaching of the parable of the ten virgins: "The bridegroom came; . . . and the door was shut." He was mistaken, not in the computation of the prophetic period, but rather in the nature of the work to be done at the close of that period.

When the tenth day of the seventh month of 1844 was reached, William Miller and his associates believed that the ministry of Christ for sinners ceased, and in the very nature of the case they believed that thereafter there would be no salvation for an ungodly world. Their work for the world, they regarded as finished. They believed that 1844 marked the time for the "shutting of the door" of mercy, thus closing the work for sinners which Christ, as their great High Priest, had been carrying on

in heaven above. As expressed by Mr. Miller in the *Advent Herald*, Dec. 11, 1844:

"We have done our work in warning sinners, and in trying to awake a formal church. God in His providence has SHUT THE DOOR; we can only stir one another up to be patient; and be diligent to make our calling and election sure."—*Extract of letter written by William Miller to J. V. Himes.*

The Aftermath of Disappointed Hopes

When the day passed and Christ did not come, the believers were thrown into the greatest perplexity. Although the Master had failed to appear, as the believers fondly hoped He would, many of them still believed for a time that His ministry for the world had ceased.

Many lost their bearings, gave up their hope, and lapsed into indifference. Others sought to readjust their reckoning, and set new times for the Lord to come. They endeavored to find new beginnings and endings for the 2300 prophetic days of Daniel 8:14, and as fast as one date failed, a new adjustment of the period was attempted.

Early Beginnings of This Movement

There was another class of Adventists who felt that they could not repudiate their experience in the 1844 movement. They believed that God was in that great religious awakening. These carefully reviewed their position, and in the midst of the consequent confusion of that tragic hour, sought God for light and leading. Of this class were the pioneers in this present movement which the readers of this paper represent. It is with the experience of this class of Adventists—later known as Seventh-day

Adventists — that we shall deal particularly in this discussion.

The first general meeting held by these believers was in 1848. The name "Seventh-day Adventists" was adopted in 1860. No definite churches were organized until 1861, and no conference organization was effected until the same year. The early years preceding the organization witnessed the slow but gradual and steady growth of spiritual conviction, definite religious belief, concerted action, and concrete purpose for the prosecution of the work with which the pioneers believed they had been instructed.

In the late forties after the disappointment, these believers carefully reviewed their former faith. Again and again they computed their prophetic reckoning. They could not believe otherwise than that the 2300 prophetic days of Daniel 8:14 ended in 1844. The accuracy of this calculation appealed with irresistible logic. Where, then, was their mistake? What did the future hold for them? Had they still a message for the world? What course should they pursue?

Baffled and confused in their own reasoning, they found refuge in prayer. Their recourse was to the God they had learned to love and for whose coming they had so ardently yearned. Of the spirit which actuated the believers in these early days Mrs. E. G. White speaks as follows:

"At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose." — *"Gospel Workers,"* p. 302.

The Revelation of Further Light

God was gracious to His praying children, and light came. They saw that their work was not yet done. They learned in their study that the earth was not the sanctuary, as taught by William Miller, but that the sanctuary to be cleansed was the heavenly temple; that the cleansing was the work of investigative judgment preparatory to the coming of Christ to reap the harvest of the earth. They saw that the first and second angels' messages of Revelation 14 were to be followed by a third message; that the third angel's message directed attention to the law of God, for the violation of which Christ ministered His own precious blood in the heavenly sanctuary. As a part of

that law they saw and acknowledged the claims of the Sabbath commandment.

We cannot take time to trace here, nor is it a necessary part of this discussion, the precise manner in which a knowledge of the Bible Sabbath came to the early fathers of this church. T. M. Preble is credited with first writing on this subject in *The Hope of Israel*, Feb. 13, 1845. Later J. B. Cook wrote an article on the subject, which came to the attention of Joseph Bates and enlisted his interest. He in turn urged its importance upon James White, and also Ellen G. Harmon, who later became the wife of Elder White.

This knowledge of the Sabbath truth did not come to Miss Harmon until some months after her first vision. While many things were given to her by revelation, she was left to her own study of the Bible and to the instruction of the gospel messenger to obtain her first light on this question. The apostle Paul on his way to Damascus was given a revelation of Christ, but in answer to his question as to what he was to do, he was referred to Ananias for instruction and counsel. Even those whom God chooses as apostles and prophets He often instructs through the humble ministry of the teachers He has set in the church.

Dealing With Fanaticism

As we have already stated, following the disappointment in 1844 the advent believers were thrown into great confusion. This resulted in the development of more or less fanaticism. Some professed sanctification, holding to the theory that they could not sin. Others claimed that they were in the jubilee, that the land should rest, and the poor should be supported without labor. Their principal message was, "Sell that ye have, and give alms." There were some who professed great humility, and felt that this humility should be manifested in their physical attitude, like creeping on the floor as children, creeping around their houses, on the street, over bridges, and in the church itself. Mrs. White particularly was led to bear a very positive testimony against these fanatical movements, and it was this stern testimony in rebuke of sin which created against her much prejudice and opposition on the part of those who did not accept her testimony. In reviewing her experience in those early days, she says:

"I told them plainly that this was not required; that the humility which God looked for in His people was to be shown by a Christlike life, not by creeping on the floor. All spiritual things are to be treated with sacred

dignity. Humility and meekness are in accordance with the life of Christ, but they are to be shown in a dignified way.

"A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.

"Fruits of the 'No-Work' Doctrine"

"There were some in Paris, Maine, who believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor, in urging his errors upon others, and in denouncing all who did not receive them." — *"Life Sketches of Ellen G. White,"* p. 86, edition 1915.

It should be said in this connection that these excesses following the disappointment were condemned, not alone by James White and his associates, but also by J. V. Himes and his associates, representing the class of Adventists who continued their observance of the first day of the week.

Such excesses as these, of course, have been witnessed in connection with many of the great religious awakenings in the world. We know from church history that the experience of the church in the first one or two centuries was marred by the excesses of such unbalanced believers. It was the spirit of fanaticism under Thomas Münzer and his followers in Wittenberg which led Luther to leave the Wartburg and hasten back for the defense of the gospel. And this fanaticism came well-nigh wrecking the Reformation, carrying with it, as it did for a time, some of the leaders in that work.

Similar outbursts of fanatical and misguided faith and zeal were shown in connection with the work of the Wesleys and Whitefield. And we see the prototypes of these fanatical classes even in our own day. We must judge every great religious movement, not by its misguided followers, but by those who in their teaching and life represent its true spirit and character.

Message Not Based on Time

James White and his associates had no sympathy with any effort to readjust their prophetic reckoning, and thus set new times for the Lord to come. They held that their own message was not based on time. In the ADVENT REVIEW AND SABBATH HERALD for Aug. 19, 1851, Elder White sought to correct the wild predictions some were making. He says: "It

"The Time."—It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly, and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive *the time*. . . .

"The message of the third angel does not hang on time [that is, a definite time for Christ to come]. Time is not in the least connected with it. The first cry hung on time. The hour [time] of God's judgment was the burden of that message. The second closed up with definite time; but the third is so far the reverse of this, that the angel cries, 'Here is the *patience* of the saints.' . . .

"It has been our humble view for

the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry."

This "third angel's cry" was regarded by the Sabbath-keeping Adventists as the sealing message which they were to carry to the scattered flock,—those who had been so sorely disappointed in their expectation of the coming of the Lord. They realized at the first feebly, if at all, that this sealing message was to go to all the nations of men, to gather out of them a people for the Lord. In the very nature of the case, their great burden of heart was for their former brethren.

pleased the Father that in Him should all fullness dwell," "and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens." Col. 1:15-20.

Holding the fullness of the Infinite, knowing experimentally in His own life the problems of the struggling souls of earth, He alone is fitted to be the Head.

The Divine and Human

He knows the heavenly; He knows the earthly. He is of the Godhead; He became man. He knew the divine plan for man before sin degraded him; He knows the depth to which humanity has fallen. He knows the awful gulf, the humanly bridgeless chasm, between sinful humanity and the holiness of God; and knowing it, in His infinite love He gave Himself, and died for man, became man's substitute in death for sin, yet sinned not. He died for one; He died for all. He is the God-man to save lost humanity. He loved the loveless. He overcame for the defeated. He is righteousness for the unrighteous, power for the powerless. He died to give life to the dying. And all who receive Him, yield to His plan, He will save. To them He gives "the right to become children of God, even to them that believe on His name." John 1:12. He will save and cleanse and keep now, those who believe; and when He comes, He will fashion their corrupt, debased bodies anew, conforming them as He has their souls, into "the body of His glory." Phil. 3:20, 21.

Human wisdom would tie longing souls to human heads in a world of sin. God's way makes them His children, living above a sinful world.

As the Builder until His ministry as priest is finished, it is necessary that He should be the head.

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught." The character forming must all be "in Him." This union is vital; for He must be in us, as witness this among many testimonies: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith that is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

God uses human agencies. That will be more fully considered under another heading. But all human agents are inadequate apart from Christ. Neither He nor the Father

The Church of the Living God --- No. 4

"The Head of the Church"

By MILTON CHARLES WILCOX

"Gave Him [Christ] to be . . . all things to the church." Eph. 1:22.

A LIVING organization without a head is an ineffective, helpless, purposeless monstrosity. What would a government be without a head? What would an army be without a head? What would a church, with its high profession and holy purpose, be without a pre-eminent head? Be assured that the church of the living God has a head worthy of the Foundation. Who only is best fitted for that exalted position?

It is eminently fitting that the Builder of the church should best know how to lead and direct the church; and this is clearly stated in the word. After Paul's wonderful prayer for the believers in Christ, in which he prays that God may give unto them "a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart [your human affections] enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power" over sin and finished sin, death, manifest in the resurrection and exaltation of Jesus to the right hand of God, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world [age], but also in that which is to come," the apostle then declares that God has "put

all things in subjection under His [Christ's] feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." Eph. 1:17-23.

Surely this is clear. The head of God's called-out ones is Jesus Christ. The Builder is the head. No human being is qualified to be the head. No man alone can read or know the inner working of the human hearts that are meeting the fearful, soul-agonizing, soul-crisis struggles in this world. No man alone can guide the church in her conflicts with error and sin, in her world-wide problems which she must meet. Christ Jesus, the Son of man and the Son of God, is the only one.

Thus again the great apostle speaks of the Head of the church of the living God:

"Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it

"Enter Not Into Temptation"

By C. M. FRENCH

"WATCH and pray, that ye enter not into temptation." Matt. 26:41. This scripture, you will notice, does not say, "Watch and pray, that ye be not tempted," but, "watch and pray, that ye enter not into temptation." It is one thing to be tempted and sin not, and quite another thing to enter into the temptation, or become a party to the temptation.

Temptations will come, but we must not invite nor accept them, and fold them to our bosoms and become entangled in them and commit sin. Just as soon as we begin to play with temptation, we are caught, for we cannot harbor it for one moment and be clear from sin.

Christ gave this caution to His disciples in the garden of Gethsemane, for He knew Peter's disposition to act inconsiderately. It was given at a time when the powers of darkness were hovering about the place, and stupidity and drowsiness were taking the place of wakefulness and anxiety, watchfulness and prayer. Peter went to sleep and forgot about the words of caution from his Master; and when the mob came, he was not fortified against the temptation to cut off the ear of the high priest's servant, an act which, when it came

to the knowledge of the Sanhedrin, would not recommend the religion of Christ, and it could not recommend Peter's religion as a very good one. But here Christ gave the assurance of the genuineness of His religion by healing the wounded ear of an enemy, and rebuking Peter.

Nor was Peter later fortified against the temptation to deny his Lord when they reached the judgment hall, and in the face of his vehement statement previously made, that though he should die with his Lord he would not deny Him.

Three things are necessary to fortify one against temptation:

"Watch and pray,"
Then keep away.

To loiter on the devil's ground is fatal; but when the devil meets us face to face, we are to resist him and he will flee from us. Peter's experiences were written for our learning and profit.

Here is an encouraging scripture: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

forming the antitype of the daily ministration, then must cease in the holy place of the true tabernacle, in order for Him to enter the most holy place to cleanse the sanctuary. And as His work closed in the holy, it commenced in the most holy. We think the following, addressed to the Philadelphia church, applies to this subject: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.'

After defining the "shut door," this writer calls attention to another door—the open door of God's free grace and forgiveness:

"Although there is a shut door which excluded those represented by the foolish virgins (those moved by the proclamation of the advent, who had none of the grace of God, no real faith), and also those who were foolish and wicked enough to reject and fight against the glorious news of a soon-coming Saviour, yet we rejoice to publish to those that have an ear to hear, that there is an open door. 'Behold,' says the True Witness, 'I set before thee an open door.' O, that precious souls would come to this open door, and share the Saviour's pardoning love!

"Reader, come along with us to this open door, and see what we will show you. You recollect that the ark containing the ten commandments was placed in the holiest of the earthly sanctuary, and was not seen only when the high priest entered to cleanse it. And what does John see, down the stream of time, amid the scenes of the seventh angel? 'And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.' Rev. 11:19. Do you see it? God help you to see this open door, and by faith, view the ark, and see the law of God in all its strength and glory."

Another writer of those times, William S. Ingraham, earnestly protests against the charge made by opponents that the believers held to a shut door of mercy. In the *Advent Review and Sabbath Herald* for June 9, 1853, this writer says:

"'They that were ready went in with him to the marriage: and the door was shut.' When? At the time he went to the marriage. But I hear many saying, 'Away with your shut-door theory and no-mercy doctrine.' But not quite so hasty! If you should move under the influence of a wrong spirit in opposing the shut door, if our merciful High Priest should open another, in your haste you would not be likely to discover it. Perhaps no point has been more bitterly opposed than what some call the shut-door and no-mercy doctrine. If we believed in the no-mercy system, our opponents would have some cause to reproach us. That we do believe in a change in the priestly office of our great High Priest, Jesus Christ, as represented in the parable, we do not deny. That our High Priest at the termination of the 2300 days in 1844, did end His daily ministration in the first apartment of the heavenly sanctuary, and remove to the most holy place to complete His priestly

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Two

By THE EDITOR

The Shut Door and the Door of Mercy

THE early believers in this movement looked upon the world at large as having rejected the 1844 message, and therefore as having reached a state of mind and a condition of heart which virtually closed for them the door of salvation. They did not believe that probation had closed for all mankind, but that in the same way as the Pharisees of old "rejected the counsel of God against themselves, being not baptized" with the baptism of John (Luke 7:30), so the world at large had rejected the truth of God for their day, that they had closed their minds to the reception of further light and revelation. Their own blind and unreasoning prejudice would not permit them to come to Christ. There was still mercy for those who had accepted Christ, but none for those who had rejected the proffers of divine forgiveness. This view was early suggested by Joseph Bates. Speaking of his estimate of

the early visions given Mrs. E. G. White, he said:

"I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work for the world in October, 1844."—*"A Word to the Little Flock,"* p. 21.

In their teaching, the believers made clear and definite distinction between what was known as the "shut door" and the door of mercy. In an editorial entitled, "The Shut Door," in the *Advent Review and Sabbath Herald* of April 14, 1853, James White gives this definition of the "shut door":

"But what is represented by the shut door in the parable? We have shown the absurdity of applying it to the second advent. We can see no other application of the shut door, that will harmonize with other parts of the parable and with other scriptures, than to our High Priest entering upon the antitype of the ancient tenth day of the seventh month atonement, at the end of the 2300 days in the autumn of 1844. His work, per-

work, we do fully believe. And that the saints that were interested in the advent movement, and had their sympathies and feelings all absorbed in this solemn move, did, by faith, follow Jesus beyond the second veil we cannot for a moment doubt. . . .

"That there is an open door for such as did not reject the glorious news of our soon coming Lord as proclaimed in 1843 and 1844, is evident from God's word. (And it is just as evident to my mind that a certain class have been rejected. Compare Matt. 25:10 with Luke 14:17-24.)

"In Isaiah 22:22, we have presented to our view an open door and also a shut door. In Revelation 3:7, we have a parallel. Let these texts of Scripture be compared one with the other. According to our faith in 1844, which I believe to be correct, the church of Philadelphia, or brotherly love, was in its glory, about the tenth day of the seventh month, after we had left the nominal churches, and had become united under the influence of truth. 'I know thy works, behold I have set before thee an open door, and no man can shut it.' We can fix the chronology of the open and shut door here brought to view by John, nowhere but in 1844. We present an open door to all that have ears to hear. But those that have closed their ears to the proclamation of the last message of mercy, must answer for it in the day of accounts."

This writer suggests that there were certain classes who by their rejection of the truth, had reached a place in their impenitence and hardness of heart where the convicting Spirit of God no longer made appeal to them — they had passed beyond the boundary of divine acceptance.

Who composed the number of those still subjects of Christ's ministry? Who constituted the class for whom that ministry would no longer avail? In answer to this we have very plain and definite statements. Dealing with this question in the *Present Truth* for May, 1850, James White says:

"But says the objector, 'The door of mercy will not be closed until Jesus comes.' We do not read of such a door as 'the door of mercy' in the Bible; neither do we teach that such a door was shut in 1844. God's 'mercy endureth forever.' (See Ps. 136; 106:1; 118:1.) He is still merciful to His saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out His arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the holy place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, and smitten with blindness, and now, 'with their flocks and with their herds,' they go 'to seek the Lord' as still an advocate for sinners; but, says the prophet (Hosea 5:6, 7), 'they shall not find Him; He hath withdrawn Himself from them. They have dealt treacherously against the Lord: for they have begotten strange children.'

"The reason why they do not find the Lord is simply this: they seek Him where He is not; 'He hath withdrawn

Himself' to the most holy place. The prophet of God calls their man-made converts, '*strange children*;' 'now shall a month devour them with their portions.'"

The Unseen and Eternal

By W. HOWARD JAMES, M. D.

"WE look not at the things which are seen, but at the things which are not seen," said the apostle Paul; "for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. The Saviour said, "The kingdom of God cometh not with observation ['with outward show,' margin]: . . . the kingdom of God is within you." Luke 17:20, 21.

To Nicodemus the Saviour said, "Except a man be born again, he cannot see the kingdom of God." John 3:3. It matters not how highly educated or carefully cultivated, from the human viewpoint, may be the ear, the eye, the heart, or the understanding, spiritual and eternal things are absolutely outside the sphere of the natural man; they center in the unseen but experienced realities of eternity.

Maudsley refers to the very limited powers of the human mind in the following manner:

"That man is by nature thus limited to the reception of certain special impressions through a few avenues, proves how limited must be his knowledge at the best. It may be, of a truth is, that there are many things in nature of which he has not, and cannot have, the least comprehension; and that a new sense conferred on him might alter the whole aspect of the universe, and transform entirely the character of that which he calls knowledge."—*The Physiology of Mind*, p. 123.

This "new sense" has been conferred upon man through the Scriptures; it is the spiritual sense, which accompanies the "new birth;" for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. Man, in order to receive spiritual, eternal, unseen things, must recognize that in the presence of the Infinite One he is to accept and appropriate that which is revealed. As a mere child, he must accept what his eye, his ear, his heart, and his understanding cannot give him. Christ declared, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Through all the Scriptures God gives man object lessons, using illustrations which are simple, and which, when compared to the intricate theses of the philoso-

pher and scientist, appear childish; but this is in order that He may reveal to man eternal truths. Unfortunately, many object to being treated as little children, and thus they miss the blessing of seeing "the things which are not seen" with the natural eye, the "things which are eternal."

Due Honor to Man

The Scripture does not, however, fail to attribute due honor to man as the masterpiece of the Creator's work. We read: "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. "I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." Ps. 139:14. Man is wonderfully organized, and should fear and reverence his infinite Designer.

The sphere of man is truly great and grand. He may devote a long life to intense study, yet he will not by any means develop all his potentialities. The wonders of the human mind are again referred to by Maudsley, as follows:

"It is certain that in one cubic inch of convolution there will be found, if they could be counted, several hundred thousand nerve cells and fibers, and in all the convolutions, cells are more in number than the stars of heaven; and when we compare these numbers with the number of words made use of by the most fertile writers, we should perhaps be tempted to think that only a small portion of our intellectual instruments are actually utilized. Out of a possible number of English words amounting to ninety or a hundred thousand, Shakespeare used about fifteen thousand, Milton about eight thousand, and an agricultural laborer, about three hundred."—*The Physiology of Mind*, p. 117.

The potentialities of the acorn, or of the tiny seed, are not revealed to the least extent by the highest powers of the microscope, or by any other power at the command of man. These potentialities are unseen; nevertheless they are real, for when placed under natural conditions, they develop the mighty oak, the fruitful grain, and the beautiful flower. The potentialities in man will unfold

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Three

By THE EDITOR

BEGINNING with November, 1850, James White became editor of the *Second Advent Review and Sabbath Herald*, the paper which was finally merged into our present church organ. In the issue of that paper of April 7, 1851, Brother White replied to an inquiry addressed to him by one Marshall M. Truesdell. Mr. Truesdell says: "I am not ready to indorse your view of the shut door, but if it is truth, I hope I shall see it. I would like to have you answer one question through your paper, Does the shut door exclude all conversions?"

To this question regarding the shut door and the possibility of conversion, Elder White points out very specifically who, in his judgment, were still in a state of mind and condition of heart to turn to the Lord. These he denominates as (1) erring brethren, (2) children who were not old enough to reject the truth of the 1844 message, and (3) those typified by the faithful in Elijah's day who had not bowed the knee to Baal. This third class would embrace a multitude of believers, some to be found in the churches, some in the world, but they would be those who at the time Jesus finished His mediation in 1844 were living up to all the light they possessed, whose names were borne upon the breastplate as candidates for salvation as Christ entered the service of the most holy, even as the earthly high priest bore the names of Israel upon his breastplate. But even for these, he felt, the believers had no message at that time; their work first was for the lost sheep of the house of Israel, believers in the second advent, even as Christ sent out the twelve first to preach the gospel to the lost sheep of Israel in His day. We quote:

Conversion and the Shut Door

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it [the shut door doctrine] does not 'exclude all conversions,' but we believe that those who heard the 'everlasting gospel' message and rejected it, or refused to hear it, are excluded by it. We have no message to such. They have no ears to hear us, unless we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted.

"1. Erring brethren. We believe there are many in the Laodicean church, who will yet be converted as the apostle directs in his epistle to the waiting brethren. 'Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James 5:19, 20.

"2. Children who were not old enough to understandingly receive or reject the truth when our great High Priest closed His mediation in the holy place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breastplate of judgment, and they are subjects of the mediation of Jesus. God's ways are equal. He will give every intelligent being a chance to be saved.

"3. When Elijah thought that he was alone, God said to him, 'I have reserved to Myself seven thousand men, who have not bowed to the image of Baal.' We believe that God has reserved to Himself a multitude of precious souls, some even in the churches. These He will manifest in *His own time*. They were living up to what light they had when Jesus closed His mediation for the world, and when they hear the voice of the Shepherd in the message of the third angel, they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now, still 'he that hath an ear to hear, let him hear.' Our message is to the Laodiceans, yet some of these hidden souls are being manifested." — *Second Advent Review and Sabbath Herald*, Vol. I, No. 8, April 7, 1851, p. 64.

By the Laodiceans, Elder White refers, as he explains elsewhere, to advent believers who had not received the additional light on the sanctuary.

Salvation for the Unconverted

A statement from Hiram Edson in the *Review Extra* of September, 1850, expresses a little more clearly in one or two details the classification given in the last quotation. Note that Brother Edson believed, as doubtless did other Sabbath-keeping Adventists, that when Christ entered upon the work of judgment in 1844, He bore on His breastplate not alone the names

of the believers and their children who had not reached the age of accountability, but also the names of those who had a sacred reverence for God, yet had made no profession of religion or conversion.

"Now let us hear what Jesus our High Priest says to the Philadelphia church: 'And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it.' (See Rev. 3:7-13.) Here we have a shut door and an open door to the Philadelphia church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second veil, called in Revelation 11:19, 'the temple of God; and there was seen in His temple the ark of His testament,' the ten commandments. . . .

"And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and His word, and had His fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breastplate of judgment. These three classes are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these; and if they receive and obey the truth, their sins will be blotted out and 'put away.' But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. . . .

"Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins. This is certainly a mistake. All who were borne in on the breastplate of judg-

ment, and have not sinned willfully, may repent and find forgiveness. Jesus says to the Laodiceans, 'As many as I love I rebuke and chasten; be zealous, therefore, and repent.' Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. (See Num. 39: 7-11.)"—*Hiram Edson, in an article entitled, "An Appeal to the Laodicean Church," in the Advent Review Extra, September, 1850, p. 3.*

Statement Confirmed

The statement as to the belief of the early pioneers, as given in the foregoing quotations, is confirmed by the memory of persons who lived back in that period and who had a part in the movement at that time. Some whose signatures are appended to this statement are alive at the present time. The statement was made, we believe, in the year 1905, at the time the book, "The Great Second Advent Movement," was published. It is from this publication, page 226, that we make the quotation:

"We, the undersigned, having been well acquainted with the advent movement in 1844 at the passing of the time, and having also embraced the truth of the third angel's message as early as 1850, hereby cheerfully subscribe our names to the following statement concerning the shut-door doctrine held by believers in the third angel's message from the time of its rise to the last mentioned date, and onward.

"They believed, in harmony with Revelation 3: 7, 8, and other scriptures, that at the close of the 2300 days of Daniel 8: 14, Christ closed His work in the first apartment of the heavenly sanctuary, and changed His ministration to the most holy, and entered upon the work of the judgment, changing His relation in this respect to the plan of salvation. Here was a door opened and a door shut.

"They believed that those who had the clear light upon the first angel's message, and turned against it, bitterly opposing it, were rejected of God. But they did *not* believe that those who had not had the light or those who had not come to years of accountability previous to 1844, if they should seek God with honest hearts, would be rejected.

"While they believed with William Miller and the great mass of Adventists *immediately* after the passing of the time, that their work for the world was done, and that the Lord would come *very* soon, yet after the light upon the sanctuary and the third message explained their disappoint-

ment, they did *not* believe that mercy was past save for those who had rejected the light."

Signed, "J. B. Sweet, South Saginaw, Mich.; Samuel Martin, West-rindge, N. H.; Ira Abbey, North Brookfield, N. Y.; Mrs. R. B. Abbey, North Brookfield, N. Y.; Mrs. Diana Abbey, North Brookfield, N. Y.; Mrs. L. B. Abbey, North Brookfield, N. Y.; Heman S. Guerney, Memphis, Mich.; Ann E. Guerney, Memphis, Mich.; William Gifford, Memphis, Mich.; Mrs. Mary S. Chase, Battle Creek, Mich.; S. M. Howland, Battle Creek, Mich.; Mrs. F. H. Lunt, Battle Creek, Mich.; Mrs. Melora A. Ashley, Battle Creek, Mich.; Mrs. Caroline A. Dodge, Battle Creek, Mich.; Mrs. Sarah B. Whipple, Battle Creek, Mich.; Mrs. Uriah Smith, Battle Creek, Mich.; Mrs. Paulina R. Heligass, Moline, Kans.; R. G. Lockwood, St. Helena, Calif.; Mrs. R. G. Lockwood, St. Helena, Calif.; Reuben Loveland, North Hyde Park, Vt.; Mrs. Belinda Loveland, North Hyde Park, Vt."

Experience of Many Gospel Workers

And this faith of the early believers, as expressed in these statements, is quite in harmony with the convictions which have been held by many Christian workers through the centuries as they have delivered what they believed to be the messages given them of heaven. Some have accepted and some rejected their testimony. It has been natural for these gospel workers in their human judgment and limited vision to feel that those who set themselves to oppose the work and message of God had gone so far in their opposition to the operations of the Holy Spirit that they had passed the boundary of their probation.

The writer of this article confesses that in the early days of his ministry he felt somewhat this way in the case of certain individuals, but he soon learned by experience that the rejection of the gospel message by some was because of the bungling manner in which he had presented it, that the fault was with him rather than with his listeners, because he found later in more than one instance, that these same persons who had earnestly opposed the message he bore were brought to Christ through the ministry of fellow laborers.

It is not at all unlikely that under the preaching of the gospel through all the centuries, men have rejected in their own hearts the counsel of God to that extent that they have virtually closed for themselves the door of probation; that is, they have gone so far in their opposition to the Spirit of God that there was left for the fu-

ture nothing in their hearts to respond to its divine influence. Not that in a historical sense the day of probation was closed, as it will be a short time before Christ comes, but that in their individual experience they had so hardened themselves in sin that the Spirit of God never could awaken any response in their lives.

The Lesson for Us

This lesson is for us. We need always to keep our conscience tender before the Lord, to walk in every ray of advancing light, because when once we start on the downward path, we know not where it may lead or how fast may be our descent. The admonition of the Master is for us: "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12: 35.

Acting upon their belief as to the special application of their message, the efforts of the Sabbath keeping Adventists for several years were put forth in behalf of the scattered believers disappointed in 1844. During this period but little effort was made for the general public. This perhaps was in the order of God, the same as the gospel message was first carried to the Jews to the neglect, although not to the exclusion, of the Gentile world. The failure of the prediction of Christ's coming in 1844 had produced a bitter and hostile prejudice in the public mind. People were unprepared to weigh reasons in the explanation of that failure. Time was needed to enable men to weigh carefully and with unprejudiced minds further prophetic exposition relating to the coming of Christ. In God's time, as the field became prepared for the reception of the gospel seed, He prepared His servants to enter more fully upon their work of world evangelism. This we shall see as we proceed with the discussion.



FROM the North European Division, under date of October 10, comes this word from W. E. Read:

"I have just returned from a trip to North England and am home for a day or two before visiting some other churches in the interests of our Ingathering work. I might mention that we are seeing very encouraging results this year in our efforts in this direction. All through the division it is the same. The people are working as never before; there is really a fine spirit of co-operation and confidence everywhere. Large results are seen, and it looks as if we shall raise this year considerable more than we did in the campaign efforts of 1928."

There seems to have been a faint sense of the old prophets in the mind of that self-seeking, wily, unscrupulous Sadducee, Caiaphas, when, plotting the death of Jesus, he declared to the council: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not." John 11:49, 50.

Selfish expediency held the throne where righteousness should have reigned in his own heart, though he spoke the truth that one must die. But it was not expedient that Caiaphas should be a principal in the killing.

Jesus had foretold it again and again, to Nicodemus (John 3:14-16), to the disciples (Mark 8:31; 9:31), and elsewhere, "but they understood not the saying." From His baptism and wilderness temptation He was walking in the shadow of the cross, His mighty heart of love burdened for mankind.

He might have refused the bitter cup; He had not sinned. He might in His awful soul trouble have prayed unconditionally, "Father, save Me from this hour." But He could not. His mind goes back to the first giving of Himself to save man, and He will not turn back. "For this cause came I unto this hour." He will go forward. (See John 12:24-32.) He "gave Himself," "emptied Himself," for that purpose,—to save. The weakened flesh may plead, "Let this cup pass," but the response to His Father from His heart of love is, "Not what I will, but what Thou wilt." Mark 14:36. And He goes forward to the lifting up upon the cross.

God's law was so holy, so perfect, so necessary to the very universe itself, that it could not excuse sin in the transgressor, and He, the Sinless One, who knew no sin in Himself, became sin for us, that we might become the righteousness of God in Him. It has been graphically said by another:

"Christ was treated as we deserve,
That we might be treated as He deserves.

He was condemned for our sins,
In which He had no share,
That we might be justified by His righteousness,

In which we had no share.
He suffered the death that was ours,
That we might receive the life which was His.

"With His stripes we are healed."

—*"The Desire of Ages,"* p. 25.

And when He rose to life forevermore, His death and His life were the vindication of the righteousness, the integrity, the holiness, and the unchangeableness of God's holy standard of character for His kingdom and subjects.

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Four

By THE EDITOR

Enlarged Vision of Their Commission

LITTLE by little, as the Sabbath-keeping Adventists studied the light which was revealed to them from the Scriptures, they began to comprehend more definitely and clearly the full measure of their responsibility for the world-wide message with which God had intrusted them. Three factors contributed to this happy result. One was the prayerful study of the word of God, as we have already noted. The second was the revelation of God's grace in converting from the world under their ministry some who had had no part in the former messages. They found that meetings held for their former brethren were attended by others,—unconverted children, and neighbors who had had no experience in the 1844 awakening. Some of these gave evidence of sound conversion. This led to the realization as never before that many to whom the 1844 movement had not appealed would accept the light. The third was the instruction which came through the Spirit of prophecy. These influences led to their receiving a broader conception of the work that God had given them to do.

The Shut Door and the Open Door

Mrs. E. G. White, in reviewing the experience in the days of the disappointment and immediately after, and the search for Bible truth in the early years, wrote:

"After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut.' But clearer light came with the investigation of the sanctuary question. . . .

"The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far

as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. As has been stated, Adventists were for a short time united in the belief that the door of mercy was shut. This position was soon abandoned. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to understand also the closing work of the church, and were prepared to receive and give to the world the warning of the third angel of Revelation 14."—*"The Spirit of Prophecy,"* Vol. IV, pp. 268-272.

Two Classes of Adventists—A Contrast

The progress of events in those early days is also well described by Elder James White, who in 1888 reviewed his earlier experience. He contrasted the differences of belief regarding the 1844 experience which soon arose among the Adventists themselves. The term "shut door," based on the parable of Matthew 25, had been employed to designate the expectation of all Adventists that Christ would come at the end of the 2300 days and the door would be "shut."

Now, after the disappointment, one class denied the genuineness of their former experience. They discredited their own computation of the prophetic period of 2300 days and the ending of this period in 1844. To have done otherwise, they logically would have been compelled to accept the additional light on the sanctuary question, admitting the ministry of Christ in the most holy place in the work of judgment, and the claims of the law of God, including that of the fourth or Sabbath commandment as the rule or standard of judgment. This they refused to accept. This class is designated in some of our quotations as the Laodiceans.

The other class of Adventists, the pioneers in this movement with which we are connected, believed still that God had led them in the proclamation of the message of 1844. They still

believed they were right in prophetic computation. But they saw that the event transpiring was the coming of Christ to the judgment scene in the heavenly sanctuary. They saw that there was indeed a "shut door" in 1844, the close of the first phase of ministry; and also an "open door," that "open door" revealing Christ's ministry in the cleansing of the heavenly sanctuary or the work of investigative judgment preceding His coming. Clearly they saw that the 2300 prophetic days ending in 1844 marked the beginning of this judgment work instead of the return of Christ to the earth, and that in this ministry the door of mercy was still open to all who would accept Christ as their Saviour. The first class abandoned their belief in the prophetic time and denied their former experience in the 1844 proclamation; the second class held to their experience, and were thus led into the additional light which came to them from the word of God relating to the ministry of Christ.

Although somewhat lengthy, Elder White's statement is well worth careful reading in this connection. We quote from the book, "Life Sketches of James White and Ellen G. White," published in 1888:

"The Door Was Shut"

"The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

"But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, He had opened another in the most holy place, and still presented His blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy seat; so Christ, at the close of the 2300 days, came before the ark of God and the mercy seat to plead His blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of

mercy was opened on the tenth day of the seventh month, 1844?

"Beside the ark of God containing the ten precepts of His holy law, over which was the mercy seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole advent host at the passing of the time, then represented as 'the church in Philadelphia,' meaning 'brotherly love.' And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: 'These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it.' Rev. 3:7, 8.

"Adventists were agreed that the seven churches of Revelation 2 and 3 symbolized seven states of the Chris-

Perfection

BY INEZ BRASIER

"We must suffer the darkest night
Before we can see the stars,"
And oft sorrow and grief must come
In the battle that leaves its scars.
For we would not care for the sun
Nor the shining of the day,
If we never faced the darkness
Without one guiding ray.

We cannot appreciate heaven
When no blot earth's beauty mars;
We often forget our Saviour
Until trouble our pathway bars.
And then, when wayworn and weary
We kneel at the cross alone,
We find the perfection we're missing,
The sweetest peace we have known.
Madison, Wis.

tian church, covering the entire period from the first advent of Christ to His second appearing, and that the sixth state addressed, represented those who with one united voice proclaimed the coming of Jesus in the autumn of 1844. This church was about to enter upon a period of great trial; and they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle about the shut and open door. Here was seen the connecting link between the work of God in the past advent movement, present duty to keep the commandments of God, and the future glory and reward. And as these views were taught in vindication of the advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, especially those

who had given up their advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The Great Point of Difference

"The shut and open door of the heavenly sanctuary constituted the strong point upon which the matter turned. If we were right on the subject of the cleansing of the sanctuary, then the door, or ministration, of the holy place was shut, and the door, or ministration, of the most holy place was opened, the 2300 days had ended, the preaching of time was correct, and the entire movement was right. But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then the 2300 days had not ended, the preaching of the time was an error, and the entire movement was wrong. And, again, if the door, or ministration, of the most holy place was opened, and the faith of the waiting ones was to view Jesus standing before the mercy seat and the ark of the ten commandments in heaven, how forcible the arguments for the perpetuity and claims of the entire law of God, the fourth precept not excepted.

"The hand of the Lord was with those who took a firm position that the great advent movement had been in His direct providence, and that the time had come for the Sabbath reform; and many embraced these views. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above, 'He that openeth, and no man shutteth; and shutteth, and no man openeth.' 'Behold, I have set before thee an open door, and no man can shut it.' Nothing can be plainer than that man, or a set of men, near the close of the history of the church, would war against the truth of God in reference to the shut and open door.

"And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door odious, and charge it all upon Seventh-day Adventists. Many of them, however, are not aware of the injustice of this.

Two Ways of Abandoning Former Belief

"And it may be worthy of notice that although the belief in, and the abandonment of, the shut-door posi-

tion has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit to human or Satanic influences. These got out of the position on the side of perdition.

"Another class heeded the many exhortations of Christ and His apostles, applicable to their position, with its trials, dangers, and duties: 'Watch,' 'Be ye therefore patient,' 'Cast not away therefore your confidence,' 'For ye have need of patience,' 'Hold fast.' They waited, watched, and prayed till light came, and they by faith in the word saw the open door of the heavenly sanctuary, and Jesus there pleading His precious blood before the ark in the most holy place.

"But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones, as they by faith enter the heavenly sanctuary. They take you into the holy place, and show you 'the candlestick, and the table, and the showbread,' and other articles of furniture. Then they lead you into the most holy, where stands Jesus, clad in priestly garments, before the mercy seat, which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside His own holiness, are the ten precepts of God's holy law.

"The waiting, watching, praying ones embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Thus they came out of the position of the shut door on the side of loyalty to the God of high heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between their course and getting out of the shut door on the side of perdition. God pity the apostate."—*"Life Sketches of James White and Ellen G. White,"* pp. 121-125.

As we have stated, the teachings of the Spirit of prophecy as manifested through Mrs. E. G. White, were one

of the potent factors in enlarging the religious faith and experience of the

pioneers in this movement. This we shall consider next week.

Job 14:22

By H. O. OLSON

JOB 14:21 teaches very plainly that when a man dies, he ceases to exist. If his sons come to honor, he is ignorant of the fact; and if they are brought low, he does not know it. Verse 22, however, seems to indicate the possibility of suffering even after death. But this would be contrary to the plain teachings of the Bible, and would therefore justify one in believing that the original expression contained an additional or different thought.

This additional thought is found in the Vulgate, a Latin version of the Scriptures made by the learned Jerome, who was the ablest scholar of his age. At Bethlehem he translated the New Testament during the years 385 to 388 A. D., and then, with the aid of Jewish friends, he translated

the Old Testament from the original Hebrew, not being satisfied to use the Septuagint as he was advised to do by Augustine.

The King James Version reads: "But his flesh upon him shall have pain, and his soul within him shall mourn." The additional words found in the Vulgate are "*dum vivet*," meaning, "while he shall live." The Douay Version, which is an English translation of the Vulgate, reads: "But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him." This rendering makes Job 14:22 harmonize with other Bible passages dealing with the nature of man. It is while man lives that he has the ability both to suffer and to enjoy. After death he is non-existent.

The Work of God Through Christ in Redemption

(Concluded from page 2)

and so Noah was "a preacher of righteousness" (2 Peter 2:5), who manifested his faith by his works, and "became heir of the righteousness which is according to faith." Heb. 11:7. Noah did not save himself and his family by building the ark, but he would not have been saved if he had neglected to build the ark. He co-operated with God, who saved him.

The people of that time were not destroyed because Adam sinned, but because they themselves refused the warning of the coming flood and did not avail themselves of the salvation offered to them by the preaching of Noah. It is no new thing that there are now professed scientists who will not acknowledge a personal God who is not bound in His actions by the so-called laws of nature, but who is "glorious in holiness, fearful in praises, doing wonders." Ex. 15:11. That it should rain on the earth was simply unbelievable, because it was contrary to the experience of ten generations,—but it did rain. The God of the Bible can personally intervene either for destruction or for salvation, when it seems best to Him. So it was then, and so it is now.

Those who believed the message for that time, and acted upon it by going into the ark, were saved by God's providential intervention in their be-

half. Their faith was reckoned for righteousness, and they were protected in the day of the revelation of the wrath of God against sin. So it will be when the world that now is, is destroyed.

A little reflection upon the facts of this first era will, I think, render it evident that they constitute a condensed history of the world that now is. Sin, the announcement of the gospel, apostasy, increasing wickedness, the forbearance of God's mercy exhausted, the final warning, the salvation of the righteous, and the destruction of the incorrigibly wicked,—these are the outstanding features of the history of the work of God in redemption as a whole. The crimson stream of blood, which reveals the ransom price paid for our release from the bondage of sin, flows through the whole course of this history. In the light of these suggestions I ask each one who reads this article, to read with thoughtful attention the first nine chapters of Genesis. Will you do it?

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THE contemplation of the love of God manifested in His Son, will stir the heart and arouse the powers of the soul as nothing else can.—*"The Desire of Ages,"* p. 478.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Five

By THE EDITOR

Leadings of the Spirit of Prophecy

THE Spirit of prophecy was manifested in connection with the early beginnings of this movement. Mrs. White's first vision was given in December, 1844, but not published until the following year. Evidently following the disappointment she with others was led to doubt the seventh month or midnight cry experience, and the ending of the 2300 days in 1844. In her first vision this point was made plain to her and through her to others. Of this James White, in "A Word to the Little Flock," page 22, testifies as follows:

"When she received her first vision, December, 1844, she and all the band in Portland, Maine (where her parents then resided), had given up the midnight cry and shut door, as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their seventh-month experience to be the work of God."

As to just what was shown her in this vision relative to this experience we will let her own words testify:

"While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus,

who was just before them, leading them to the city, they were safe.

"But soon some grew weary, and they said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a glorious light which waved over the advent band, and they shouted 'Hallelujah!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the city, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.

"The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mt. Sinai. By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name." — "A Word to the Little Flock," p. 14.

Elder A. G. Daniells, in his articles which will follow this series, deals particularly with the experience related in the above quotation. We therefore will not take time to discuss the question here further than to say that in this account Mrs. White makes no reference to the shut door, but was shown the genuineness of the experience of the advent believers prior to the disappointment.

In the very early years of her experience, Sister White was given a view of the threefold message as it would extend to all parts of the earth. From "Gospel Workers" (old edition), pages 378 and 379, we quote as follows:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness.

"Lighting the Whole World"

"Again the word came, 'Look ye.' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.'

"I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."

A little later, definite instruction was given to this servant of the Lord,

that the early believers in this movement should begin the publication of their message to the world. She was shown in the year 1848 the manner in which this message would reach out to the uttermost parts of the earth. To her husband, James White, she declared:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches of Ellen G. White*, p. 125.

This instruction was followed. The brethren began to print. The message began to spread. But it seems that the full significance of this world-wide movement was not clearly discerned by these brethren for several years. Like Peter and his fellow laborers, their preconceived opinions clouded their vision as to the extensive and far-reaching character of the message they were commissioned to give to the world. This is well illustrated by the following statement, which expresses in brief the experience of these brethren in this period of readjustment. The quotation is part of an address setting forth the great need of church and conference organization in order to carry the gospel message more effectively to the nations of men. The statement was published in the *REVIEW* of June 11, 1861, and was signed by J. H. Waggoner, James White, J. N. Loughborough, E. W. Shortridge, Joseph Bates, J. B. Frisbie, M. E. Cornell, Moses Hull, and John Byington.

A Notable Statement

"We shall, in the first place, call your attention to some facts in the early part of this message; and this we do for two reasons: First, it may serve to remove prejudice, if any yet exists on the subject; and second, the reader will not be able to appreciate our position and its difficulties without a consideration of those facts."

"If we go back to a period of from six to nine years [1852-55], we find the believers in the third angel's message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of advent believers in 1844, with William Miller at their head, that our work for 'the world' was finished, and that the message was confined to those of the original advent faith. So

firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in 'the '44 move.' Such things may seem strange to most of our readers, but they serve well to illustrate our proposition that many crude and erroneous views were entertained. . . .

"And according to our views of the work we had to do, was our method of labor. As individuals would go scores and even hundreds of miles to present the truth to one or two who had been believers in the first message, so would the laborers go long distances to visit, to comfort, and to strengthen the scattered ones who had embraced the faith."

Enlarged Understanding

In the state of confusion which resulted after the disappointment in 1844, Elder White admits that there were held "many crude and erroneous views." A better and broader comprehension of what was involved in the ministry of Christ in the heavenly sanctuary had clarified their vision, and given them truer and clearer estimates of the work committed to them.

An enlarged understanding of God's great work for the world had come to the church. They saw that the closing gospel message was to go to every nation, kindred, tongue, and people; and recognizing this, they shaped their plans to meet the divine purpose. The statement quoted above continues:

"We are now placed in different circumstances; the number of believers is much increased; and should we try to bestow the same amount of labor on each individual and church, we should utterly fail for want of both time and strength. But our friends and brethren will be ready to exclaim, 'We do not want you to labor so now. Go out to the world and proclaim the truth,' and this we desire to do. And it rejoices our hearts to know that the times have changed in respect to our opportunities; great events have transpired by which the minds of the people have been prepared to hear."

"But while we look on the extensive fields already white to the harvest with great concern, and would fain leave the churches established to grow up into the truth, we are burdened with the painful conviction that the scattered ones of former years, enjoying such labors and privileges as we have described, were far in advance of those of the present time, in living faith, deep devotion, and in all practical godliness, which is indicated by

a separation from the world and entire consecration to the cause of God. . . .

"The world is going down to ruin, and must be warned; we are often burdened and perplexed at the amount of labor before us."

This surely represents a marked enlargement of vision and objective. It was the work to which God called them when He revealed to them the meaning of the threefold message of Revelation 14. They recognized now more fully than ever before the divine commission to the church after the bitter experience of disappointment in 1844, as represented in the words of the angel to John: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

And this conception of their mission to every nation, tongue, and king has grown through the intervening years, until at the present time Seventh-day Adventists are recognized by their missionary activities in every quarter of the globe as carrying forward a truly remarkable world-wide endeavor, unequaled by any other church body.

Summary of Preceding Discussion

We revert again to the questions raised at the beginning of this series of articles. What was the belief of the early pioneers regarding the close of probation? Did they believe that in their day the unbelieving world had passed the boundary of their probationary state, that because of their rejection of the message of Christ's coming in 1844 the door of mercy was closed to them? We believe that from the statements of our pioneers, which we have quoted in preceding numbers, we are fully warranted in drawing the following conclusions:

1. That previous to the disappointment in 1844, all engaged in that great religious movement believed that on the tenth day of the seventh month Christ would close His priestly ministry, and consequently the period of probation would come to an end for every individual, that the children of God were sealed to all eternity, and the impenitent were finally rejected. Further, that in the weeks and perhaps several months immediately following the disappointment, those who had been in the 1844 movement still believed that Christ had finished His work and that probation had closed. This included many who afterward became Seventh-day Adventists. Of course there were a large number who, upon the passing of the time, at once abandoned their faith and went into the world. But those who maintained their faith in their previous experi-

ence still held for a little time that probation was closed.

2. That some of the believers came to look forward to late 1845 for the ending of the prophetic period. After prolonged and earnest study of the word, the pioneers in this movement saw the meaning of the close of Christ's ministry in the first apartment of the heavenly sanctuary. They saw that in 1844 the door into that apartment was closed, but that another door was opened into the most holy place, where Christ entered to continue His priestly ministry, as typified in the earthly sanctuary service.

They recognized that the door of mercy was still open to believers and truth seekers. But they felt that those who rejected the message of truth in the 1844 movement were left without an Advocate; they had stubbornly rejected saving light, and consequently were left without an Intercessor. The classes of individuals still regarded as subjects of divine grace were as follows:

a. Erring brethren, believers who had been in the former movement.

b. Children who had not come to the age of accountability.

c. An indefinite class, represented by the seven thousand in the days of Elijah who had not bowed the knee to Baal. These would include even some from the world who had made no open or public confession of Christianity or of conversion, but who had feared and revered God according to the best light they had. God would recognize their honesty of heart and bring them to a saving knowledge of the gospel of Christ.

The pioneers evidently held to this belief with gradually broadening vision for a period of several years. Little by little they came to recognize that the message with which they had been intrusted was world-wide in its application, that they were no longer to confine their efforts in behalf of those who had been in the preceding message, who had had a part in the 1844 movement, but that they were to prophesy again before many nations, peoples, tongues, and kings, and were to carry the threefold message of Revelation 14 to all nations of men.

The Logic of Their Experience

But this faith was not so narrow and exclusive as some would seek to make it appear. The erring brethren, the innocent children, those who had not worshiped Baal, including the honest-hearted who had never made a profession, embraced a large multitude from whom the pioneers believed God was to make up the number to be translated at His coming. And it should be remembered in this connection

that they still believed Christ was to appear soon, within a few years at most. No wonder they felt that the scoffing, jeering multitude had so finally rejected Christ's intercession that His ministry no longer availed in their behalf. It was the very logic of their experience. It would be unreasonable to expect them to believe otherwise.

And is it surprising in any sense that the pioneers passed through this experience? Was not the transposition in their religious faith a most natural one? Light did not come to them in a day. They were not able to comprehend it, any more than were the disciples in Christ's day able to bear all that He desired to reveal to them. Little by little this light shone upon their pathway; and as their vision enlarged and as the light grew brighter, they walked in its advancing rays.

And what more could be required of them? They proved their love of truth and their loyalty to God by obeying Him even when that obedience required their espousal of an unpopular cause. Out of the consequent confusion following their disappointment, they set their faces to seek the light, and God honored their purpose and revealed the light of truth to them. Slowly, but steadily, step by step, they traveled, ever onward and upward, with no backward turns or retrogressions, to their ultimate purpose,—the giving of the everlasting gospel to the world.

The pioneers in this movement never claimed infallibility, nor do we claim it for them. We do, however, believe in the sincerity of heart and honesty of purpose which prompted their lives. Instead of censuring them for their limitation of vision and their lack of understanding divine revelation, we honor them for their loyalty to the truth as they saw it, for their honesty of heart in renouncing error as it was revealed to them, and for their lives of labor and sacrifice in the promulgation of the cause they espoused.

A Correction.—In Part III of this series of articles, REVIEW of January 2, page 10, we published a list of names, some of whom we stated were living at the present time. We were mistaken in this. We think all of these brethren and sisters have gone to their rest.

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• Leeks, Onions, Etc.

"Are we to understand Numbers 11:5 as condemning the use of the vegetables mentioned in that verse?"

Some seem to have understood this

text as being an implied condemnation of the use of leeks, onions, and garlic, but why of these things, and not also of cucumbers and melons?

The thought of the text and its connections appears rather to be reproof of the children of Israel for their lack of appreciation of spiritual things, and their great concern for "the loaves and fishes," to use a New Testament phrase. Their great desire seems to have been the gratification of appetite, thinking of and apparently caring little for those things that minister to the spiritual nature.

Evidently those people displeased God by despising His gifts and caring so much about what they had to eat. The things that were written aforetime were "written for our admonition, upon whom the ends of the world are come." Let us learn to make first things first.

C. P. B.

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Isaiah 2:2-5 and Micah 4:1-5

"How do Seventh-day Adventists and others who do not believe in a temporal millennium, explain Isaiah 2:2-5 and Micah 4:1-5?"

It is true that these texts are the chief reliance of those who hold that before the coming of our Lord there will be a time of universal peace when the nations will in effect discard war, beating their spears into pruning hooks and their swords into plowshares.

But there are some things in these texts themselves that cannot be reconciled with such a view; besides, other texts speak of the last days as a time of commotion and war. For instance, Joel 3:9, 10:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

Observe that in both of the texts referred to in the question it is not the Lord who predicts peace, but "many people" (Isa. 2:3) and "many nations" (Micah 4:2); and is not this the very thing of which we are now seeing the beginning?

In the very midst of preparation for war on a scale never known before, are not the "nations" and "many people" indulging in predictions of peace and in peace propaganda exceeding any such efforts recorded in history?

The word of God tells us that the last days are perilous; but many people and many nations profess to see only signs of universal and abiding peace. Whom shall we believe, the nations, or the Lord?

C. P. B.

thing: for to will is present with me, but to do that which is good is not." (See verses 18-24.)

Many, many are the sinners who have passed through this awful struggle and found no relief. Sin like a loathsome body of death compasses them about. In themselves they are doomed to slavery and hopeless death, till the helpless soul cries out, "Who shall deliver me out of this body of death?" Rom. 7:24, margin.

But in it all the law is exalted. The carnal heart, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." Rom. 8:7.

The condemned rebellious sinner would abolish all law that condemns him. In this time of multiplied laws we have multiplied lawlessness. If there were no law, there would be no sin. Rom. 4:15. But if all law were abolished, the safety of human life, property, chastity, reputation, would be the rare exception. Humanity would soon destroy itself.

One more testimony regarding God's law from James, the Lord's brother:

"Howbeit if ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty." James 2:8-12.

Points to Be Noted

Let the reader specially note:

1. The law in question is the "royal law," the law of the King of the universe, God. (See Ps. 103:19.) But the pre-eminent law of God is that which He spake with His own voice and wrote with His own finger on the tables of stone.

2. That this is the law referred to is indicated by the expression, "according to the Scripture," namely the Old Testament; for there was at that writing no New Testament Scripture. And the law pre-eminent of the Old Testament is the decalogue.

3. The second table of the law of God is summarized in "Thou shalt love thy neighbor as thyself," as the first table is in "Thou shalt love the Lord thy God with all thy heart," etc. (See our Lord's summary in Matt. 22:37-40.)

4. Two of the precepts of the decalogue are given: "Do not commit adultery" and "Do not kill."

5. The scripture from James emphasizes the unity of the law: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." The law expresses the will of the Lawgiver; and we show our disloyalty as truly by transgressing one of His precepts as in transgressing all. A man who is a thief does not need to kill to reveal the fact that he is a sinner. The law is one, from the one God, and loyalty to God does not choose nor discriminate nor quibble over His plain commandments.

6. It is "the law of liberty" to those who keep it. In Christ Jesus each commandment becomes an enabling act to the soul. "I shall walk

at liberty; for I have sought Thy precepts." Ps. 119:45.

7. Knowing the application of God's law, we should so speak and so do, knowing we shall meet our acts, not in society, not among its enemies, not in imperfect civil or ecclesiastical courts, but in God's great assize, before whom all must appear.

The last great threefold, world-wide gospel message now going to the world, develops a class of people of whom His word declares: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." (See Rev. 14:6-12.) These are Christian commandment keepers.

The law of God holds in its full completeness as His standard in His church from Genesis to the Revelation.

The Shut Door and the Close of Probation

Faith of the Early Believers Regarding These Questions

In Seven Parts — Part Six

By THE EDITOR

The Experience of the Early Disciples

As we read of the experiences of the pioneers in this movement, we are impressed with their marked similarity to the experiences of the early disciples in the first century. How difficult it was for even those intimately associated with Christ to break away from the thralldom of Jewish tradition and ritualism. Their preconceived opinions of the Messiah and His work closed their minds to much of the significance of the Master's teachings. They had fondly hoped, with their Jewish brethren, that Christ, when He came, would take the kingdom and reign a temporal prince. His untimely death on the cross had destroyed their hopes. They were amazed and paralyzed by the terrible tragedy which had occurred. They utterly failed to understand the meaning of the scriptures which foretold this event, although Christ had repeatedly told them of His death and its manner.

Because of their wrong conceptions, they were slow to accept the fact of Christ's resurrection. The Master "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." And even after they had received Him as the risen Lord, they still believed that He was to take the kingdom and reign as a temporal prince, inquiring of Him, "Wilt Thou at this time restore again the kingdom to Israel?" Christ answered their inquiry by telling them that they were to be the

messengers of His grace, not only to the Jews and the Samaritans, but to the uttermost parts of the earth. (See Mark 16:14; Acts 1:6-8.) The slow comprehension of the disciples was all the more remarkable when we consider that for over three years they were in the close companionship of the great Teacher.

Slowly did the fullness and extent of this divine commission dawn upon their minds. They seemed unable to understand that God was to do for the Gentile world what He would do for His own chosen people, and it was necessary for the Lord to show Peter by vision the world-wide application of the gospel of grace before Peter was willing to preach to the Gentiles, and before he could say, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35. Because Peter ate with the uncircumcised, he was rebuked by the apostles and brethren at Jerusalem. But when he related to them his experience, they were astonished beyond measure, but rejoiced and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

After all it is not surprising that the disciples were so slow to understand that divine purpose. The wall of tradition that had hedged them about for years, their preconceived opinions as to the reign of Christ, their own conception that salvation

was of the Jews and must come through the Jews, had blinded their minds. But step by step and little by little they were led to that fuller revelation of gospel truth which enabled them to see that they were to be ambassadors of Christ, not alone to the Jewish world, but to all nations of men. It was only as they walked in the advancing light that they were saved from the darkness that follows the rejection of the revelation of the truth of God.

The Experience of the Reformers

This experience of the apostles has been duplicated more than once since those days. In the great Reformation of the sixteenth century one is impressed, as he reads the history of those eventful times, how gradually and slowly Luther and his associates were led to break with the great Roman apostasy.

Full revelation of truth did not come in a day; it came in the course of trying weeks and months and years of prayer and the study of the word of God. Indeed, a full revelation of truth did not come to the Reformers at all. God used them mightily in meeting the error and superstition of their day. Through their labors the light of heaven began again to shine out in clear rays upon a darkened world; and yet the Reformers stopped far short of the full revelation which God would have given them had they pressed on in their study of the Bible and in their search for divine truth.

Later reformers recognized this, as is strikingly illustrated in that fine parting address given by John Robinson, pastor of the English Puritans, when many of his church members left him in Holland and sailed for a new home in the New World. His farewell words indicate his vision of the greater light and truth which God wished to bestow upon His children. His admonitions are well worthy of study at the present time:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His Holy Word."—*W. C. Martyn, "History of the English Puritans," Vol. V, p. 70.*

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period

in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."—*D. Neal, "History of the Puritans," Vol. I, p. 269 (two-vol. ed., 1848).*

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God

When Jesus Comes

BY JUNIE C. ANNIS

I LOVE to sit and ponder on the coming
of my Lord,
For He will come in glory, according
to His word,
With a mighty trumpet sounding, and
music grand and sweet,
And clouds all white and golden, in
billows round His feet.

While all the holy angels, are singing
this refrain,
"Behold the Lamb, the Lamb of God, who
was for sinners slain,"
I seem to see the millions, long laid
away to rest,
Arise in youth and glory, come from
the east and west;
And those on earth remaining, are
caught up in the air,
Changed in one little moment, to meet
with Jesus there.
Gone are earth's old sorrows, gone are
pain and tears.
We'll go with Christ to heaven, to reign
a thousand years.
Bakersfield, Calif.

and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."—*W. C. Martyn, "History of the English Puritans," Vol. V, pp. 70, 71.*

These are strong, brave words, and well worthy the careful study of the church in every age.

Loyal to the God of Truth

The fact that some who became the fathers of this church believed in those early times after the dis-
appointment of 1844—as we have

stated and as they themselves freely and frankly state in writing of their experiences—that those who rejected the truth of God were beyond the reach of their efforts, in no way vitiates their honesty of heart or loyalty of purpose, or the divine leading in their experience. Nor is this in any way a matter of which we are ashamed today. As we have said before, in view of their great disappointment and the consequent confusion resulting therefrom, it would have been a miracle indeed for them at first clearly to have discerned their position or understood then the message for mankind with which they had been intrusted. But they proved their honesty and sincerity in earnestly following on to know the right. And so far and so fast as they saw the advancing light of God, they honestly walked in its rays. We honor them for this spirit of loyalty. Their attitude was that of Samuel of old, "Speak, Lord; for Thy servant heareth;" and as new truth was revealed, they did not stop to count the cost, but planted their feet firmly upon the new revelation and walked in the path of advancing light.

It is to this spirit of loyalty to God and to His word that we owe the existence of this movement at the present day, and this spirit which actuated these early believers is the spirit which should actuate the church even to the end of time.

We today have not received the full measure of light which God wishes to bestow. There are heights and depths in divine revelation not yet reached. Like the earnest seekers of truth through all the ages, we must follow on to know God, whom to know aright is life everlasting. His word must become more and more our study and meditation. In it are rich jewels of truth still undiscovered. Let us seek for them as for hidden treasure, making the Scriptures the lamp to our feet and the light to our path. Thus will our path become as a shining light that will grow brighter and brighter unto the perfect day.

Better Men Demanded

BY W. E. VIDETO

NOT long ago an educator of some prominence, warned his hearers against the attempt being made by some who stand in high places to lower moral standards, and to urge that we can discard the ideals which have been handed down to us, for a more liberal or a more lax moral code. He said that when he first drove an automobile twenty years ago, he was cautioned by the manufacturer not to drive more than twenty-five miles an

But now, dear fellow believers, we are nearer that solemn event than they were, for "now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Never before has there been such need of humble dependence upon God; never before has the world beckoned as it does now. Worldliness in many attractive forms is sweeping in upon us. No one will stand in these trying days who occupies a compromising position, and whose tendency is toward the forms and practices of the world and of world-loving professors.

Years ago Sister White was taken from us. Personally I have found help in times of perplexity and trial in going back to the days of her earnest labors and admonitions, and in asking myself, "What would be her counsel if she were with us today?" Indeed, what would Jesus do if He were now living on earth, our example, in this jazzy, pleasure-loving generation?

May the Lord help us to be steady and true and careful in every little detail of life, and thus may we always be a peculiar people, ready and waiting for the coming of the Lord.

would never have been needed, and that their purpose was to take the great principles of divine truth in the word and express those principles in greater detail, thus emphasizing their importance.

Never Claimed Verbal Inspiration

Mrs. White never claimed for her own writings verbal inspiration. Nor was this believed by the fathers of the church. Indeed, the contrary is true, for when a new edition of Mrs. White's books was about to be issued, she was advised in General Conference action (twenty-second session, Nov. 20, 1883) to seek to improve, so far as possible, her forms of expression, inasmuch as some of the matter incorporated in the books had been written under stress of circumstances, such as during travel or while attending busy meetings. This Mrs. White did; and through the years, in succeeding editions, she sought to edit and improve her messages, in order that they might most clearly express the thoughts given her of God.

If experience proved that some statement in her writings caused misunderstanding or confusion, she clarified this statement by fuller expression, or eliminated it altogether. This gave occasion for some to charge suppression—a charge never urged against other writers, regardless of vital changes in revision, and one that has very little point as applied to the books of Mrs. White when it is remembered that for the most part the changes in revision have to do with the expression of the thought in new phrases, rather than in its original form.

Had Mrs. White been once convinced of error in statement, she would have been first and foremost to correct it. It was in this spirit that she quoted with hearty approval the statement of J. N. Andrews who, in his rejoicing over additional light that had come to the advent band, exclaimed, "I would exchange one thousand errors for one truth." This was the spirit of the true Bible student, which we today do well to cherish.

Nevertheless Mrs. E. G. White was the prophet of God to the remnant church the same as Samuel was the prophet to the church in his day. We doubt not if we had lived in the days of Samuel, or Jeremiah, or any other prophet mentioned in the Bible, we should have heard made against them the same or similar objections to those urged against the work and writings of Mrs. White. Indeed, we may well conclude that the work of these prophets was under question many times. And when these prophetic counselors erred in expression of their

The Shut Door and the Close of Probation

Faith of the Early Fathers Regarding These Questions

In Seven Parts — Part Seven

By THE EDITOR

The Belief of Mrs. E. G. White

As we read of the early struggles of the believers following the disappointment in 1844, of their confusion of thought through the months and years as to the message they were to bear to the world and the application of that message to mankind in general, we are led to wonder what position was taken by Mrs. E. G. White relative to these questions. Did she believe, for several years following the disappointment, the same as others, that there were only certain classes, such as we enumerated in a recent article, who were still subjects of Christ's grace? Let us consider this question. Suppose, for argument's sake, we admit that she did believe the same as her associates. What of it?

If in any measure or even fully she shared the belief of her husband and other pioneers, this in no sense militates against the responsible work which God gave her to do. The fullness of the gospel commission committed to her and her associates must have dawned upon her mind little by little and step by step, the same as it came to the minds of others. With her there was a growth in knowledge, the same as with her brethren and sisters. This was equally true of the prophets of old, according to the Bible record. They did not catch the fullness of the divine thought at first. Little by little the truth of God dawned upon them. They did not even understand the full significance of their own writings. Regarding this the apostle Peter says, in speaking of the salvation through Christ that was revealed to the prophets of old:

"Of which salvation the prophets have inquired and searched diligently,

who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.

Why should we expect more of a prophet of God in this generation than was expected of the prophets in past centuries?

Mrs. White's Writings Not an Addition to the Bible

Mrs. White never claimed infallibility for her personal opinions and beliefs, nor perfection in her life, nor even perfect understanding of all that was given her of God, and was far from claiming perfection of expression in communicating to others that which was revealed to her. She never took a personal position today but that she was willing to revise it tomorrow, provided light from the word of God or directly from heaven was revealed. She was ever a humble seeker after truth. The word of God was her constant study, the standard by which she gauged her life; and if there is one message above another which permeates all her writings, it is that of urging others to diligent study of this sacred word.

She repeatedly refuted the claims made by some that her writings were an addition to the Scriptures. She taught that had the Bible been studied as God designed, her testimonies

personal judgment, as in the experience of Nathan, they were forward to change that counsel as soon as they were convinced of error. Nathan advised David very definitely that he should undertake the work of building a house for the Lord, but in a night vision God revealed to the prophet that his advice was not right, and sent him with a message to the king, telling him that he should make preparation for the building only, but that Solomon his son should erect the edifice.

The apostle Peter, upon whom rested the power of the Spirit of God at Pentecost so that he with others spoke with new tongues, was still so blinded by preconceived opinions and steeped in Jewish prejudice that he thought the gospel of Christ was only for the Jews. It was necessary for God to give him a vision of the great sheet let down from heaven before Peter was willing to go on a mission to the Gentiles. And yet during this time he was God's inspired apostle.

Paul and Peter were leading apostles, men moved by the Holy Spirit, and yet there was sharp difference of opinion between them, as illustrated in the second chapter of the book of Galatians. The apostle Paul declares of Peter that he "withstood him to the face, because he was to be blamed." Peter had not yet sufficiently come into the fullness of gospel light so that he could fellowship the uncircumcised in the same way that he could the converts from the Jewish church.

A Vital Difference

We have no evidence that Mrs. White had the same idea about the work to be done as her associates, but even if she did, there is this remarkable thing regarding the instruction that she gave to the church, that in not a single instance in all the record does that instruction countenance the narrow, restricted views of the believers of that day. Her own personal viewpoint was one thing; what was given her by divine revelation was another. Her instruction to the church was based upon the latter, not necessarily upon the former. We wish to emphasize this difference because it is vital to this whole discussion. Her instruction to the church through all the years is definite and decided in presenting an open door of mercy to any and every penitent of every race and nation who would seek salvation in Christ Jesus. We believe her personal convictions and beliefs coincided with that instruction in so far as she herself understood its teaching and import.

There are two or three statements which, because of their ambiguous

expression, some have charged taught the shut-door doctrine. But we must do Mrs. White this justice, the same as we do practically every other writer, of interpreting the ambiguous expression in harmony with other clear and definite statements which she has made.

There are statements in the Scriptures which, standing by themselves alone, appear very indefinite and ambiguous. Take, for instance, the parable of the rich man and Lazarus, or the desire Paul expressed to depart and to be with Christ. The one who believes in inherent immortality and that at the time of their death the righteous are immediately ushered into the presence of God, while the

My Cleansing

BY MINA E. CARPENTER

THERE is need of purifying

In my life, my Master sees,
To remove the spots and wrinkles
Over which He often grieves.

And I know, though long the process
Which to me seems strange and hard,
There's no other way to cleanse me
And my stubborn will retard.

Here a spot, and there a wrinkle,—
Washing, ironing! Must it be
That the water and the iron
Need be *very* hot for me?

Help me, Lord, to take it gladly,
Knowing Thou wilt never send
More than Thou wilt give me strength for,
As I on Thy help depend.

May my love each day grow stronger,
And my will be lost in Thine,
So completely I may answer
Ever, "Lord, Thy will, not mine!"
Portland, Oreg.

wicked are consigned to the place of punishment, naturally argues that these scriptures favor his conclusion. But when one considers the clear, positive teaching of the whole Bible upon this subject, he sees very clearly that the awards of both the righteous and the wicked are not given at death, but at the resurrection. And in order to be consistent and to maintain the unity of the teaching of the divine word, he must interpret the teaching of the references of which we have made note, in harmony with the plain, unambiguous teaching. And this principle should be followed as relates to the writings of Mrs. E. G. White.

Mrs. White's Own Statement as to Her Belief

Mrs. White took a much broader view of the work of gospel world-wide evangelism than did her associates. Under God she was one of

the agencies whereby the pioneers in this movement were led into the greater fullness of labor for every nation, kindred, tongue, and people, in fulfillment of the message of Revelation 14 which they were to give to the world.

In reviewing her early experience, Mrs. White tells us very definitely her attitude with reference to the question of the salvation of sinners in its relation to the passing of the time in 1844. She recites the experience of Washington Morse, who, after the disappointment, became greatly bewildered. He had been very earnest in preaching that the Lord's coming was near, and had thrown his whole soul into the work of proclaiming the message to others. Time passed, and he had now become a byword and an object of derision among his neighbors. Mrs. White, in commenting upon Elder Morse's experience, says:

The World Granted a Reprieve

"He did not consider the mercy of God in granting the world a longer time in which to prepare for His coming, that the warning of His judgment might be heard more widely, and the people tested with greater light. He thought only of the humiliation of God's servants. . . .

"Instead of being discouraged at his disappointment, as was Jonah, Elder Morse should gather up the rays of precious light that God had given His people, and cast aside his selfish sorrow. He should rejoice that the world was granted a reprieve, and be ready to aid in carrying forward the great work yet to be done upon the earth, in bringing sinners to repentance and salvation."—*"Life Sketches of James White and Ellen G. White," Seventh-day Adventist Publishing Association, Battle Creek, Mich., 1888, p. 204.*

The Gospel to All the World

Added to this statement are the messages which Mrs. White bore to the believers in this movement from her very girlhood, messages urging the carrying of the gospel to all the world. It was her counsel that led to the printing of the first paper published by the denomination. And all through the years her messages have sounded a clarion call to world-wide gospel ministry in behalf of all classes. Quotations from her writings given in preceding articles strongly emphasize this. Any isolated ambiguous statement should be interpreted in harmony with this character of her instruction and life work.

We do not judge the authenticity of the Scriptures by some detail that we cannot understand or by some

sentence or phrase which, taken by itself, appears ambiguous in meaning. Indeed, we do not judge the characters of men by such a standard. We judge the word of God by the great principles it enunciates, by the fruit it bears; we judge it even by its mysteries, because while some of its teaching may appear mysterious and unexplainable to the finite mind, we recognize that its divine Author is the infinite God.

Righteous judgment of our neighbors does not measure them by some little detail in their lives, by some little experience we cannot understand, but rather by the purposes that possess them, by their ideals and objectives.

A Fulfillment of Prophecy

Judging the work of Mrs. White by these standards, we must conclude that, regardless of the villification she has received through the years on the part of opponents, her work answers to the divine prediction that there should be connected with this last-day movement the manifestation of the Spirit of prophecy. And it is likewise a part of the inspired record that the remnant church would suffer persecution because of the fact that that church upheld in their teaching and practice the commandments of God and had manifested among them the Spirit of prophecy. Declares the inspired penman:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Opposition to the remnant church because of its teaching of the commandments of God, and particularly of Sabbath reform, has come from the world at large, from those who have never been connected with this movement. Almost the entire opposition to the Spirit of prophecy, as represented in the work of Mrs. E. G. White, has come from apostate Seventh-day Adventists. In this opposition they represent the wrath of the dragon against the remnant church, even as that same wrath is represented in the opposition in the world at large because of the observance of the Sabbath as one of the commandments of God.

Hence in the opposition which comes to us from these two sources we should recognize a sign of the times, a direct fulfillment of prophetic prediction made by the Revelator two thousand years ago. This opposition we may be sure will grow no less, but will increase more and more, and it will not hesitate to use any and every unfair means in the accomplishment of its work.

We will not enter into further discussion of this question here. We are glad, however, that Elder A. G. Daniels, who has given special study to the question of Mrs. White's teaching in relation to the subject of the "shut door," will discuss this matter in fu-

ture numbers of the REVIEW. The first article from his pen relating to this will appear in the REVIEW of next week. We believe that our readers will study with interest his discussion of this question which is of interest to every Seventh-day Adventist.

The Church of the Living God --- No. 8

The Standard of the Church

By MILTON CHARLES WILCOX

WE must not dwell too long on a theme that is well worthy of a volume, but we cannot pass by the remedial plan in God's standard of character. We have learned of the standard in law, and we have also learned that men, from our first father to the present, failed to keep the law. The world has gone on till the depths of sin and woe and misery and death are everywhere in evidence, and the very earth itself is waxing old under its multifarious burdens of sin and evil. The graphic pictures of abnormal conditions drawn by the pen of Inspiration in chapters one to three of Romans, and in many other places in the Bible, are in evidence, and the physical conditions of the earth in storm and tornado, in earthquake and pestilence, are ever before us.

The Effective Remedy

And yet there is the remedy, God's remedy, for the ills of earth and mankind. It was foreshadowed in the promise that the Seed of the woman should bruise the serpent's head (Gen. 3:15), the symbol of Satan, "the strong one who revolted."

It was repeated in the Seed of Abraham through whom all nations should be blessed. Through Abraham, Isaac, Jacob, Judah, Boaz, David, Solomon, Zerubbabel, Joseph, and Mary the promise persisted till "the Seed of the woman" was born in a secluded corner of a courtyard where the animals found shelter, wrapped in swaddling clothes and laid in a lowly feeding trough, yet worshiped by shining angels of God, who announced Him as the "Saviour, who is Christ the Lord;" as "Immanuel" (God with us); as "Jesus," who "shall save His people from their sins." (See Luke 2:11; Matt. 1:2, 3, 21.) The lamb offered by righteous Abel was met by the Lamb of God, offered for the sins of the world. Gen. 4:4; John 1:29; 1 Peter 1:18-20.

The Son of God took upon Himself human nature, lived the life that we live on this earth, met our temptations, trials, sorrows, in the weakness of the flesh of men, but in the strength of God He was a conqueror. "Him

who knew no sin He [God] made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21. That He might live our life and know our temptations, "it behooved Him in all things to be made like unto His brethren," "in all points tempted like as we are." Heb. 2:17; 4:15. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

To conquer in our behalf He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son, yet learned obedience by the things He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation." Heb. 5:7-9.

This offering was made in that far-off beginning. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16. The Father was not alone in the giving. The burden for saving sinful souls was upon the heart of the Son of God, a heart agony that should possess His people.

He Emptied Himself

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, becoming [margin] in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him." Phil. 2:5-9.

We wish there were space to transcribe Vincent's notes from "Word Studies in the New Testament" on this wonderful passage. He tells us that we cannot fathom the depth of choice that was made by Christ the Son of God. He "counted not the being on an equality with God a thing to be grasped to be like God." "He laid aside the form of God. In so doing He did not divest Himself of